

# Light:

## A Journal of Psychical, Occult, and Mystical Research

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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### NOTES BY THE WAY.

We cannot entirely account for it, but we always shrink from criticising 'The Spectator'; it is so elevated and so moony, so philosophical and so inexact, so graceful and so odd.

We felt all this in reading its late Article on Mr. Crookes' Address. For instance, it lays hands on one of Mr. Crookes' quaint illustrations, turning upon how this earth would look to a tremendous giant and to a mere homunculus, and actually asserts that Mr. Crookes 'took pains to suggest' that we 'might find ourselves in another world furnished with dwarf or gigantic bodies which would alter our whole view of the universe': and this it repeats again and again; but Mr. Crookes suggested nothing of the kind. His giant and dwarf illustration was introduced simply to show that this earth is to us only what our senses enable it to be. And it may not be improper to say that, having submitted the matter to Mr. Crookes, he endorses our view as exact, and wonders at 'The Spectator's' 'strange mistake.'

Then, in some connection which we really do not comprehend, 'The Spectator' solemnly says: 'It is conceivable that we might live only as spirits—though that is not the belief of Christians.' What else should we 'live as'? and what do 'Christians' expect other than that? God is said to be 'a spirit.' What more is wanted? What less will suffice? Is 'The Spectator,' in this odd sentence, hugging the played-out notion of a resurrection of the body, for the spirit to creep into again? What *does* 'The Spectator' mean?

What queer things 'accidents' are! This, from the recently published Autobiography of Lord Roberts, is a good specimen. But are there any mere 'accidents'?—

I was helping the drivers to keep the horses quiet when I suddenly felt a tremendous blow on my back which made me faint and sick, and I was afraid I should not be able to remain on my horse. The powerless feeling, however, passed off, and I managed to stick on until I got back to camp. I had been hit close to the spine by a bullet, and the wound would probably have been fatal but for the fact that a leather pouch for caps, which I usually wear in front near my pistol, had somehow slipped round to the back; the bullet passed through this before entering my body, and was thus prevented from penetrating very deep.

But there are several passages in this deeply interesting book which strongly suggest interpositions and guidance:—that, for instance, telling of his being sent back to Kabul by a presentiment, when on an excursion to the Khyber Pass. He says:—

My intention, when I left Kabul, was to ride as far as the Khyber Pass, but suddenly a presentiment, which I have never

been able to explain to myself, made me retrace my steps and hurry back towards Kabul—a presentiment of coming trouble which I can only characterise as instinctive.

The feeling was justified when, about half-way between Butkhak and Kabul, I was met by Sir Donald Stewart and my Chief of the Staff, who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrows's brigade at Maiwand, and of Lieutenant-General Primrose, with the remainder of his force, being besieged at Kandahar.

That was the signal for his memorable march on Kandahar, and its relief.

Our careful contemporary, 'The Harbinger of Light,' gives a communication from one of its 'oldest and most regular contributors,' concerning certain communications from phantasms of 'living' persons and the spirits of persons deceased. He says:—

On five different occasions, it has been my lot to receive a visit from, and to converse with, the spirits of persons then living. The first purported to be that of Andrew Jackson Davis; and the date was August 20th, 1893. His communication was principally in reference to some improvements which he thought might be made in the management of the Lyceum in this city. The second was from the Rev. H. R. Haweis, and the control touched upon topics with which that gentleman was perfectly familiar, but with which I knew the medium to be entirely unacquainted. When Mr. Haweis visited Melbourne, two or three years later, I mentioned the incident to him; and he stated that others of his friends had informed him that they, too, had been visited by his spiritual self, or double. The third visitor purported to be Camille Flammarion, and the date of his communication was August 15th, 1896. I have written to him in Paris, forwarding a copy of what he had said on the occasion, and mentioned the hour at which he came, which would be soon after seven o'clock in the morning, in Paris. The fourth professed to be Mr. Bellamy, the author of 'Looking Backward'; and the fifth, George du Maurier, whose name will be familiar as the writer of 'Trilby,' and as one of the most brilliant artists on 'Punch,' to most English-speaking people. Both these communications were received through the mediumship of Mr. John Sutton, on September 21st last; and on October 21st Mr. Du Maurier came again; he having passed away a few days previously.

The two Du Maurier communications are given; but, while they are reasonable and grave, they do not specially suggest Du Maurier.

We have received a copy of a deeply thoughtful Discourse by the Rev. M. J. Savage, of New York. The following is the concluding passage:—

I believe in incarnation, the coming of God into the human, in a more magnificent and grander way than I ever believed in all the days when I held to the theology of the past. I believe in the human soul, its sonship to God, the eternal spiritual Father. I believe in communion between the child soul and the Infinite soul that ever folds us in his arms, as Tennyson says:—

Speak to Him, thou, for He hears,  
And Spirit with Spirit may meet,  
Closer is He than breathing,  
And nearer than hands and feet.

I believe, not in the resurrection of the body, for we have left behind us—those of us who have reached fifty years—



several bodies already which we would not care to have resurrected. We do not believe that the soul goes down, and so it does not need to come up again. We believe in the ascent of the soul at death. I do not believe in death, friends; I believe in life. For death is nothing more than going to sleep at night to wake up again in the morning; and I am not afraid of it any longer.

A sermon by the Rev. Charles Hargrove, M.A. (Leeds: Goodall & Suddick), on 'The Unseen World,' is a tender if not very strong plea for faith in life beyond 'death.' There is a touch of originality in its argument which runs something like this: Very early in the evolution of man comes the apprehension of Unseen Powers. With the first breath of intelligence, Religion begins, born in the slime of an almost brute nature. As man advances, so does Religion, and ever with reference to Unseen Powers. Is, then, belief in the unseen a mere superstition, begotten of fear, but destined to be outgrown? Is it not more likely that increased knowledge will only deepen the impression that there are realities beyond those that can ever be discerned by human senses, or dreamt of in our profoundest speculations? But if there is to be a future life at all, there must now be a present life which belongs not to sense and time. To this life the universal conviction of mankind, the sense of Personality, and the supreme testimony of self-consciousness bear witness. But, if this witness is valid, we are even now in eternity; even now in heaven or hell.

M. Victorien Sardou's very pronounced Spiritualism is attracting an enormous amount of attention in Paris, and all the world over: and no wonder. M. Sardou is well-known as an accomplished 'man of the world,' and well used to its ways, not likely, therefore, to be over fanciful or easily taken in. He is, moreover, a keen-witted thinker and observer,—and no one can say that he has anything to gain by avowing himself a Spiritualist. In truth, he risks everything.

'The Banner of Light' quotes as follows from a letter of his to Mr. C. Frohman, *apropos* of his new play, 'Spiritisme':—

Everybody here knows that for forty years I have been a wonderful medium myself, and I have had in my own house wonderful manifestations. My piano has played by itself. Flowers have fallen from my ceiling upon a table; and it is I who have brought this about, and they dare not lay at my door calumnies such as true mediums are exposed to. and say of me, as they had the impudence to say of Home, that I am a charlatan. For the last forty years I have said to whoever would listen to me that I would consider as idiots those who allow themselves to be taken in by the agents of jugglery, frauds, and mountebanks. I should equally regard as imbeciles those people who deny the reality of phenomena attested by men of science, and people like myself. For that reason my play is awaited, to see what I shall say. It is the first time that any one has dared to put Spiritualism upon the stage, and the papers have been publishing recently experiences which are very similar to those referred to in my first act, the misplacing of objects without touching them, hands seen and felt. These hands have been pressed in mine. And this I have told to the world briefly. People will deride me; they will argue; the incredulous will deny; the believers will send me flowers. It will be a struggle and a test, but it will be power and honours; and I do not wish to compromise the victory in the battle by depriving myself of a single cannon-ball. For this reason I wish to retain the arguments I bring forward in the play, which is awaited with impatience.

'The Banner of Light' still pays us the compliment of practically reprinting our Articles as its own, without a word of acknowledgment. On November 14th last, the subject of our leader was 'The alleged increase of lunacy.' On January 23rd last this appears, but very slightly

altered, in 'The Banner of Light' as one of its leaders, without any reference to us, and with not one quotation mark. As we say, it is a compliment, but we feel a little like the jeweller who would not be satisfied with the compliment if even a friend admired one of his gems and slipped it into his pocket on the sly.

### 'THE THEOSOPHIST.'

Every Christmas a Convention of the Theosophical Society is held at Adyar, near Madras, and the faithful are regaled with an 'Annual Address' by the President. This year's address, contained in the January 'Theosophist,' consists almost wholly of an 'Historical Retrospect,' or brief review of the Theosophical movement from its inception in 1875 to the present time. It seems that Colonel Olcott never destroys a letter or document, and by referring back to his files he can give chapter and verse for all his statements. This historical retrospect is intended to be a reply to the Tingley-Judge faction or heresy, and it certainly seems to us that Colonel Olcott has made out a very clear case for his own side; proving, apparently conclusively, that the Adyar-Avenue Road Society, and not the New York-Great Portland Street Society, is the real, original, orthodox Theosophical Society, and that the latter is an impudent upstart, and is not, never was, and never can be, either *de jure* or *de facto*, 'The Theosophical Society.' But one story is always good until the other is told!

Colonel Olcott, in his monthly instalment of 'Old Diary Leaves,' makes some very suggestive remarks about a patient of his whom he cured of blindness by mesmeric treatment. He writes:—

'A fact important in its suggestiveness was to be noted in the case of our blind Badrinath. Supersensitive as I found him, he would nevertheless sit and let me treat him for a half hour on end without ever losing his consciousness, but on one occasion, when the thought occurred to me that he should sleep, his head instantly fell back, his eyelids fluttered, his eyeballs rolled upward, and he was fast asleep; one moment he was wide awake, observant of his surroundings, and ready to talk with me or anyone else in the room, the next he was so oblivious to sounds that bystanders vainly tried to excite his attention by making loud noises, shouting in his ear, &c. . . . Yet an entry in my diary for April 21st raises the question whether the theory of absolute mental union between my patient Badrinath and myself will hold. On the day in question, while under treatment for his eyes, upon which business my thoughts were closely concentrated, he suddenly began describing a shining man whom he saw looking benevolently on him. His clairvoyant sight had, it seemed, become partially developed, and what he saw was through closed eyelids. From the minute description he then proceeded to give me, I could not fail to recognise the portrait of one of the most revered of our Masters, a fact that was the more delightful in its being so unexpected and so independent of any mental direction on my own part. Granting, even, that Badrinath may have by association of ideas connected my presence with that of some such personage, it is to the last degree unlikely that he should have described to me an individual with blue eyes, light flowing hair, light beard, and European features and complexion, for surely I have not found among the Brahmans any legend of such an adept. Yet the description, as above said, fitted accurately a real personage, the Teacher of our Teachers, a *Parmamguru*, as one such is called in India, and who had given me a small coloured sketch of himself in New York, before we left for Bombay. If Badrinath was reading my mind, he must have gone down deep into my subjective memory, for, since coming to India, I had had no occasion to keep the face of that Blessed One before my mind's eye.'

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.

MRS. SPRING.—The sum of 5s. has been received from Mrs. M. B. towards the fund on behalf of Mrs. Spring.

MR. HARRISON'S 'Transcendental Universe' (Redway), which was reviewed a short time ago in our columns, has just been translated into German by Count Leiningen, F.T.S., and published by the well-known firm of Mülthaler in Munich. We understand that, owing to its novel standpoint, the book is exciting great interest in Continental Theosophical circles.



### 'BEFORE LIFE AND AFTER DEATH.'

On Friday evening, 5th inst., in the French Drawing Room, St. James's Hall, Mr. J. J. Morse delivered an address entitled, 'Before Life and After Death,' before an audience composed of the Members, Associates, and friends of the London Spiritualist Alliance, Limited, Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair.

THE PRESIDENT, in the course of a few introductory remarks, said that, after the long absence of Mr. Morse from this country, he need hardly ask the friends present to accord him a very cordial greeting on this, his first address before a meeting of the Alliance since his return.

The audience having expressed its acquiescence in this sentiment by hearty applause,

MR. MORSE delivered the address of the evening. He commenced by referring to the abstruse nature of the subject chosen, a subject, however, involving questions with which the Spiritualist was constantly being brought face to face. It might be wise, he said, to clear the ground at the outset by suggestively offering some definition as to the meaning of the term 'life.' It was necessary, first of all, that they should disabuse their minds of the supposition that there was such a thing as life, considered as an entity. Life was a phenomenon in operation; it was a series of operations in the Universe producing effects upon the consciousness. Usually, where the mind of the observer was not very broad in its survey, life was held to be limited to organic structure, either animate or inanimate, *i.e.*, the human, animal, or vegetable kingdoms. A more comprehensive view, however, led to the conclusion that life represented certainly all phenomena, and was manifested, though in a lower degree, in the purely inorganic realm. That, again, might bring the thinker to a still deeper consideration, *viz.*, that life might be found in those forms of existence which had not yet become conditioned. It might, for example, be assumed that life existed latently in the Universe not only in what was known as its pre-cosmic state, but also in some condition antecedent even to *that* stage. (To the objection that this mode of reasoning had a dangerously theoretical tendency it might be replied that the theories of to-day became the realities of to-morrow: the scientific imagination often laid the stepping-stone for later discoverers to step across from the known to the unknown.) Restricting, however, the consideration of this phase of the question to the pre-cosmic condition of the Universe, it might be said that here the inquirer had come one step nearer to the greatest mystery of all—God. He did not say that one would thus have got *much* nearer to the supreme mystery; but it might be possible from that point of view to assume—merely to assume—that there was a condition of the Universe absolutely dissimilar in every respect to its present condition, and yet containing within it the latent possibilities of everything phenomenally manifested to-day. This, it was true, led them but a very little way towards a solution of the problem of life, and he might be permitted to indulge in a brief analysis. The human organism stood as the sum total of embodiment so far as the physical possibilities of this world were concerned. It was absolutely related to this world, was sustained thereby, and contained within itself all the elements of which the world was composed. But there was a time when not only man, but all the lower orders of organic nature were non-existent. Whence had come all these forms of life, what had produced the tremendous change in the conditions of the globe implied by their appearance upon its surface? 'The will of God,' it might be replied. That was an excellent explanation, generally speaking; but philosophical inquiry demanded an answer more specific in its terms. All things that now existed and made up the fabric of Nature were at one time *non est*. Were they brought into the world or were they evolved from the world? That was the crux of the argument. Scientifically and philosophically, it must be affirmed that the world was started out on its career endued with all the possibilities of the phenomenal results that had been associated with it through the long ages of its life and progress. The world was latently complete; its possibilities were enshrined within itself, and the phenomenal conditionings that had supervened had simply been the unfoldment into order and development of those latent possibilities. The world came from somewhere. It was a matter of little moment whether we traced its genesis to a condensation of nebulous fluid, or a conglobation of rings around the sun—in the final analysis it could only be traced to that unimaginable,

eternal source to which (said the speaker) 'you can give any name you choose; we prefer the homely and intelligible phrase, "God."' If, then, the Universe (using the term in its widest application, as comprising the totality of existence) was primarily evolved from the Divine centre, it was a mere matter of the simplest inference that in the beginning it must have differed absolutely in character from the condition it has reached to-day. One heard a great deal of the 'descent of matter' (it was on this very idea, more or less clearly and imperfectly perceived, had arisen the whole question of what the Christian would call the fall of man). Rather, one might say, it was a 'descent of spirit' into constantly conditioning states of being until it reached the end of its descent, so to say, commenced to organise, and build up, and evolve from itself the fruitage that the Divinity had planted within it from the beginning. What the Divine evolved was necessarily perfect; therefore there could be nothing added to it; and consequently the possibility of man was in the Universe from the beginning. This, to some, might savour of a sort of transcendental materialism, since it made the individual the product of the operations of natural forces; but if to the assumption of the conditioning of Divinity in the Universe one might add the not illogical assumption of the self-consciousness of Deity, the argument led to the conclusion that the Divine was conscious in every department of the Universe. If, then, man, as a conscious creature, stood at the height and apex of the phenomenal developments of the material plane of existence, he stood there thus, not only because the Divine Body, so to speak, individualised him, but the Divine Consciousness was personally individuated in him also. 'The link, therefore,' said the lecturer, 'binds you through the phenomenalising and conditioning of the Universe between your consciousness and the Divine Consciousness, and you are ultimately and absolutely, in the largest, widest, and highest sense, sons and daughters of God, and God lives and moves in you.'

Coming to a closer consideration of the issues involved in the question: 'What was before the birth of man?' the speaker referred to the fact that in the first stage of its embryonic existence the future human being is absolutely indistinguishable from a tiny gelatinous point, almost like a drop of water. How did this nucleus become the fully-formed babe? That was a mystery, it might be said. But it was not so very mysterious after all. There could be no question that the human organism passed through certain well-defined stages of embryonic organic development, and that in these stages it more or less approximated to what might be fairly considered the scheme or method of natural evolution. The history of the ascent of man was virtually reproduced in the gestatory processes of every human being brought into the world. Nothing was put into that little ovule; the latent possibilities of the child were there, and, given the natural condition that it remained undisturbed, Nature completed her work. Before life, then, before the appearance of the individual, Nature repeated in miniature the drama she had performed on the larger stage of the world. 'Evolution' was only a term signifying the method adopted.

A study of these considerations might, in some minds, give rise to two questions: (1) If man was the product of the Deific principles of the Universe, why should he die at all? (2) Why should he frequently manifest a character so much at variance with his Divine source? The answers to these questions briefly were these: If the conditioning of the Universe were complete, the fruit of the Universe would be perfect—but this was not the case; the Universe was still in process of unfoldment, and a recognition of this fact furnished a reply to both questions. In regard to the particular question why man should perish from the earth, one might look back to the past and observe how Nature, in carrying out her designs, was constantly clearing all obstructions from her path, sweeping away whole orders of plants and animals and even the lower races of men. But as Nature, in her operations, was always looking forward, always working to some end, might it not be that the death of man merely meant the removal of his physical vesture, and his transition to a still higher condition of personal consciousness and organic being? The vexed question of 'matter,' too, which played such an important part in these considerations, might resolve itself into this: That 'matter' and 'spirit' were two sides or aspects of the same reality, the two terms denoting two different states of consciousness and perception towards planes of existence.

Dealing with the question, 'What follows after Death?' the speaker said that the Spiritualists had gained some intelligible



conceptions of the future state of existence. They had learned, for instance, that man at death became neither an angel nor a devil; that he did not alter to any appreciable extent in consequence of his change; those who were Christians retained their Christianity, the Trinitarian remained a Trinitarian, and the Unitarian remained a steadfast believer in the faith in which he had died. This might appear a strange statement to those who connected death with some kind of change in the departed. But it should be remembered that moral development and mental unfoldments were not exactly measurable in the terms of the bodily organisation—they lay deeper, they belonged to the inner life, which was not directly affected by the change. Another thing that Spiritualists had learned was that those people who returned from the other world described themselves in set terms as human beings—that was to say, as possessing all the characteristics one associated with personality, individuality, and consciousness. Clairvoyants described the spirits they saw as being men and women; although in this connection it should be remembered that there were two classes of clairvoyant visions, *i.e.*, those which were merely phantasms impressed upon the mind of the seer, and those which were what they appeared to be, *viz.*, the apparition of actual spirit beings in their habit as they lived.

Dealing with the process of death, the speaker said that, strictly speaking, the only 'legitimate' death was that from old age, since in this case death was natural and harmonious. As to the method by which the change was consummated, it might be said that Nature never contradicted herself; if the law of human genesis was the method of evolution, it would hold good not only through the life of the man here, but through the process of death and beyond death. If man's personality were a related matter, the carrying forward of the consciousness of the man into the next state of being must depend upon the building up of some organism during physical life. There must be a spiritual body; they might call it what they like—spirit body, astral body, thought body. Such a body was gradually built up with the physical organism during mortal life, and as the first body became worn out, little by little the links that bound the two were sundered—the higher withdrew from the lower—until the climax of physical dissolution was reached. But where did the spirit go? It went to a realm of existence exactly adapted to its nature and requirements. Even here evolution had been at work, and continually there exhaled from the material Universe that which made up the subtler matter of existence; thus there were planes, degrees, phases, and conditionings of the Universe fitted for all the forms of individual life which it produced. Apart from any logical demonstration of the truth of these propositions, Spiritualists were satisfied that they held communication with the people who had once lived on the earth. These people had 'died and gone somewhere else'—that was the foundation of their position, the chart by which they steered. Take that fundamental position away from Spiritualism, and it might become theosophy, psychology, or any other strange vagary of the human mind. These people who came back from that other realm of life—what did they tell of their new existence? They confirmed in every particular the positions for which he (the speaker) was contending. True, it had been said that the spirit world was a sort of magician's bottle out of which you could pour any kind of wine you wanted. Whatever your religious belief, you could gain confirmation of it by some spirit holding the same faith. But the explanation of this was simple. It might be that the returning communicants had not had time to correct their impressions, and on general principles their position was very human: it was very hard for some people to admit that they had made a mistake. Nevertheless, they all agreed on certain points, which were matters of fact and not of opinion. They were all agreed that they had lived in this world; they were all agreed that they had quitted the world; they were all agreed that they were conscious, personal, and could recollect their past—that, in short, they were individual volitional beings living in an actual and objective state of existence. They substantially supported what he (the speaker) had contended for, and their testimony was in all respects in harmony with the line of philosophic thought which had been presented that evening. He made these spirit communicants the last court of appeal. If they lied, then must he lie also; if they spoke truth, then might he claim to speak truth as well.

In conclusion, summarising the various contentions he had put forward, the speaker said:—

'We claim the existence of the Divine. Do not ask us to

define it; we could not, nor shall we make the attempt. We merely predicate it as a necessity of the argument. We urge that the Universe is a conditioning of God. We claim that the conditioning of the Universe is the evolution of the latent energies of Divinity that make the Universe. We claim that the consciousness of man is a personal individuation of the Divine Consciousness. We claim that death is the necessary corollary of all previous methods of evolution, and that the immortality of man, so to speak, rests upon the indubitable laws of being, and is a further manifestation of the methods of evolution. We claim that the spirits of returning humanity refer to matters of actual fact supporting this series of conclusions as to what is before life, in the lesser and larger issue, and what follows after death, in relation to the individual and the Universe.'

The lecture concluded with a glowing allusion to the Divine influences which direct the career of humanity, in the course of which the lecturer compared the transition from mortal life to the spirit existence as a passage from the night to the morning. 'In the dawning splendour, when the sun of immortality shines on your faces, God kindles anew in your lives the vibrations of His own Divine existence, and bids you look onwards and upwards, showing you more truly than our feeble words enable us to tell you, what is before life, and what man shall find after death.' (Applause.)

At the conclusion of the lecture, questions from the audience having been invited, a gentleman inquired whether, if all life was alike in essence and the law of spirit was progress, the life at present expressed in an insect or plant would not ultimately be expressed in the human form? In reply, the lecturer said it was quite possible that the life expressed in that humble condition of manifestation might be absorbed by higher organisms and ultimately form part of some human being.

Another inquirer asked, if progress was the law of Nature, did it not follow that the human spirit would ultimately reach the Godhead, unless the Godhead was progressing too? In reply, the speaker said it was a speculation that the circle might eventually be completed. Of course if this happened the end and purpose of being would be accomplished, and one could not exactly conjecture what would become of the human spirit. It was, however, a theory in regard to which he could offer no definite opinion.

The last question dealt with Re-incarnation, the inquirer desiring to know if it were a fact. The lecturer simply replied that he had no evidence in support of it.

It was suggested that an evening be devoted by Mr. Morse to answering questions from the audience, a proposal which was received with great favour, and which, it was understood, will ultimately be carried into effect.

The meeting closed with the usual vote of thanks.

#### SPIRITUALISM IN ITALY.

We quote the following from 'L'Avvisatore della Provincia' (Alessandria), of January 16th and 17th:—

At the solemn inauguration of the current academic year at the University of Modena, Professor Alfonso Del Re—another follower of the theories of the great scientists, Zöllner and Helmholtz—read a discourse on the possibility of the existence of superhuman beings in supernormal space, that is, of four or of 'n' dimensions, as the mathematicians say. Now, in expounding this dark argument, he did nothing less than augur the triumph of true and scientific Spiritualism.

To this notice we may add another:—

Next Sunday, at Naples, Professor Pasquale Turiello will read in public, in the chair of the R. Accademia Pontaniana, of which he is a member, a work of his entitled, 'Italian Spiritualism and Science.'

Considering the persons and the institutes, this is worthy of note, the more so that the two cases cited mark the first steps—slow, but sure—that Spiritualism is making in official form. However, similar cases are not new in the annals of Spiritualism, in Italy and abroad. In fact, in 1888, in the heart of the Royal Venetian Institute of Science, Letters, and Arts, the revered Professor Jacopo Bornard proposed for the annual prize the subject: 'How Far may Science accept as True the Phenomena of Spiritualism?' In 1891 Professor Oliver Lodge, in his opening speech as President of the Section for Physics and Mathematics at the British Association, did not fear to



speak favourably for Spiritualism ; and in 1893, Professor Elliott Coues, as President of the Congress of Psychical Science at Chicago, declared that then, for the first time in the history of universal progress, the phenomena of Spiritualism received the official sanction of the Government of the United States, being considered a matter of natural and legitimate scientific study, and as the basis of a formally recognised branch of science.

A DISTINCT PROPHECY WITH DATES FULFILLED.

Mr. F. W. Thurstan, M.A., sends us the following communication :—

It is so rare to get a prophecy, distinct in details and times, come to exact fulfilment at the time announced, that it will be well to record a case which has just recently happened in my experience.

The seer in the case is Mrs. T., speaking in trance—the same Mrs. T. whose developing powers as a psychic it has been my privilege already more than once to record in ‘LIGHT.’

On October 25th last, Mr. and Mrs. T., another lady and myself had met in my rooms for the purpose of eliciting phenomena. In the course of the proceedings Mrs. T. was entranced and unconscious, and, speaking under the control of her spirit daughter, ‘Nellie,’ after giving me personally several striking tests of her clairvoyance of my circumstances, with details which were certainly unknown to all present, she requested me to record with special care a scene which she saw going to happen in the home of her parents. I did so, and, to prevent all suspicions of exaggerations of memory, I will now quote from the notes I recorded at the time :—

Mrs. T. is to have a room—possibly the library—catch on fire—nothing serious—curtains, pictures, or some furniture burnt. It is to happen on February 8th next. Mrs. T.’s little baby boy to be the cause.

After the sitting Mrs. T. was informed of the nature of the prophecy, but at the request of ‘Nellie’ the date was kept from her, because she said her mother would worry herself ill if she knew it.

On several subsequent occasions ‘Nellie,’ controlling her mother, reiterated the prophecy and confidently affirmed that it would take place on the date mentioned, and that it could not be prevented, do what they liked—that she saw the picture of it happening in the future.

Again, on Wednesday last, February 3rd, at the usual *réunion* in my rooms for the development of clairvoyance, Mrs. T. happened to be present, and in her normal state recorded a vision of a room on fire with the curtains blazing. She felt it referred to the one which was to happen in her own house and begged me to tell her what was to be the date of it. I refused to let her know.

So much for the prophecy. Now for the fulfilment. To-day, February 8th—the fateful day—I have received this letter from Mrs. T., dated to-day :—

‘DEAR MR. THURSTAN,—Since you know the date of the fire which was prophesied, my husband says I had better write and let you know that it has all come true. I am pleased to say we are all more frightened than hurt. This morning when I awoke, about eight o’clock, I felt all trembling and I could not eat my early breakfast. I said to my husband, “I hope you are not going to be in a railway accident, as I feel so queer.” He said nothing to me that this was the date “Nellie” prophesied about the fire. About 9.25 we were sitting at the breakfast table in the dining-room when we heard the servant screaming for us. She was in the scullery, and, happening to look round, saw the kitchen window curtains and frame in a blaze. I had been there not long before and noticed that Victor,\* who was the only one in the kitchen, had a picture and whistle in his hand playing.

\* This picture has gone. We feel sure he lighted the picture and then threw it on the table under the window, for when we came to clear the mess away we found his whistle on the window ledge. He must have thrown it there, for he could not reach it without doing so.

‘It has burnt the curtains all up, cracked two panes of glass, and burnt part of the kitchen table and scorched the ceiling. The kitchen is immediately under the library, where we thought

\* Her baby boy about two years old, left in charge of the servant in the kitchen, I suppose, to be out of harm’s way while the parents were at breakfast.—F. W. T.

the fire was to happen. My husband was just getting ready to go away this morning ; in fact, he has gone now. I cannot say how thankful we were he had not started. For he soon extinguished the fire. And was it not a blessing that Victor was not burnt ? I feel terribly upset, but I hope I shall feel right enough to come to your *réunion* next Wednesday.’

‘LIGHT’ SUSTENTATION FUND.

The following contributions are gratefully acknowledged. We shall be glad if other friends who contemplate subscribing will kindly forward their remittances, *as early as possible*, to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed ‘London Joint Stock Bank’ :—

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## Light,

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### THE SPIRIT'S PASSION FOR RIGHTEOUSNESS.

A short time ago, in considering the true significance of Christ for us, as the representative of a spiritual power ever working in humanity, we left over, for ampler thought, the great characteristic of the Christ, wherever he is found,—the spirit's passion for righteousness. This we take to be the highest characteristic of civilised man: and there is a very real sense in which it is true that civilisation and religion are the same: only we must bring into the reckoning far more than advance in luxury or comfort, or progress in the sciences; we must treat civilisation as the development of Man: and the development of Man is the realisation of the ideal as set forth in the advent of Christ.

It is a truth which ought to be specially interesting to us, that Paul (who was the broadest and most emancipated of the founders of Christianity) seemed to believe in two Christs,—in Christ the person and Christ the spiritual ultimate in the human race. When he spoke of Christ in us, the hope of glory, he could not mean the Christ who was crucified on Calvary: he must have referred to that most vital faith of the early Christian Church, that an unawakened (one might almost say an unborn) spirit-self awaited, in each one of us, the creative breath of heaven; and that this spirit-self was the divine in us, that which made us children of God,—and Christs.

Jesus certainly taught it in that profound saying, 'Ye must be born again,' and Paul only repeated it when he described the true Christian as one who had 'put on the new man,' and declared that Christ was but 'the first-born among many brethren.' What is this but the very highest expression of spiritual religion? putting the emphasis where every enlightened Spiritualist puts it, on the emancipation of the spirit-self from the fetters of the flesh. In proportion as that is realised, religion is reached and Christ is born afresh.

'A passion for righteousness,' then, we take to be the surest characteristic of the Christ, for righteousness belongs entirely to the spiritual sphere. The merely animal knows next to nothing of it: the grossly brutal is directly opposed to it. This passion for righteousness is by no means necessarily presented as belonging to the plane of 'sweetness and light.' We ought never to forget that Christ was not always

Gentle Jesus, meek and mild.

We too often lose sight of the fact that he stormed at 'Scribes and Pharisees, hypocrites,' and that he could fling forth the lightnings of his holy wrath as well as take little children up in his arms, put his hands upon them and bless them. It was not the 'gentle' Jesus they crucified, but the militant challenger of the world's wrong-doing.

In a sense, all the world's reformers are Christs; and that they are militant and rebels makes no difference. They are the strong brothers sent on before, to make straight in the desert a highway for our God. The sonship, or the Christ, is born in them for this very thing, and through them the Great Father answers the children's prayers. It is really the Christ in us that chafes against

injustice and is not against oppression. It has blazed up in strange places and unlovely ways, and has often been hidden in uprisings that have been attributed to the devil. And to-day, in wonderful ways, and in some ways that the Church would not reckon, it is triumphing gloriously.

So once again we renew our testimony that it is the Spiritualist's duty and policy to claim Christ and Christianity for much that he holds dearest; and not to be driven off from both by those who spiritually comprehend neither. The one great object of Christianity, as Christ taught and lived it, is to uplift man to righteousness, to accomplish in the human animal the new birth of the spiritual, so that the human animal may move up and on, and become spiritually a Christ. More than two hundred years ago, that fine old thinker, Ralph Cudworth, stated this in the noble and pellucid English of his day:—

He is the best Christian whose heart beats with the truest pulse towards heaven, not he whose head spinneth out the finest cobwebs. The way to heaven is plain and easy, if we have but honest hearts: we need not many criticisms or school distinctions. Christ came not to ensnare us and entangle us with captious niceties, or to puzzle our heads with deep speculations, and lead us through hard and craggy notions into the kingdom of heaven. No man shall ever be kept out of heaven, if he had but an honest and good heart that was ready to comply with Christ's commandments.

The sense and soul of every good Spiritualist will say 'Amen' to this fine old English Churchman; and some of us will wonder that during the two hundred years that lie between us and him we have made so little progress—or, indeed, to so great an extent, have gone so far back. But it still remains true that this passion for righteousness is the surest characteristic of the Christ.

Paul's fine phrase that the Christ is in us as 'the hope of glory' is, in truth, only the culmination of this idea. It may be placed side by side with that even greater saying, 'Blessed are they that hunger and thirst after righteousness for they shall be filled': for this longing for righteousness is a pledge of something even better, when the brightest dreams of earth will be surpassed by the unspeakable realities of heaven. At the heart of all these thoughts and hopes there is the truth that we are all on pilgrimage, that this is only one stage of our journey, and that all our ideals and longings are God-given,—His promise and pledge that our spiritual instincts are not misleading us, but are surely guiding us to the higher spheres to which, not once, but always the Christ in us bears witness, as 'the hope of glory' or 'the glorious hope.'

### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday*, March 5th, at 7 p.m. for 7.30 p.m., when an address will be given by Mr. E. W. Wallis, of Manchester, on 'The Spiritual Explanation of Life's Problems.'

### OBITUARY.

We regret to have to record the decease of the Rev. Frederick Payler Morgan-Payler, M.A., who, after some years of failing health, passed suddenly but painlessly away at St. Ives, Cornwall, aged fifty-five. Deceased, who was born at Turville, Bucks, resided until the last few years at Worthing, Sussex, after which he spent a short time at Peckham, and took great interest in the work carried on there at that time by the 'People's League.' In June, 1895, he removed to St. Ives for the benefit of his health, and was there held in great esteem, as was evidenced by the fact that his remains, notwithstanding a heavy downpour of rain, were accompanied to the cemetery, a mile and a-half distant, by seven or eight hundred people (including four hundred fishermen). He was an earnest Spiritualist, and in various ways a generous supporter of our cause.



## SARDOU'S NEW PLAY, 'SPIRITISME.'

FROM A PARIS CORRESPONDENT.

Sardou has taken a leaf out of the book of Ibsen in presenting a philosophical question in dramatic dress. His great ability has enabled him to present just enough leaven of truth, wrapped in attractive dramatic incident, to enable the fashionable public to swallow the gilded pill.

The leading character of the piece is a M. d'Aubenas, a man of independent means and scientific tastes, who has evolved through materialism and become an ardent student of Spiritualism, which so absorbs him that his fashionable wife, who shares none of his scientific interests, considers herself neglected, and enters into an intrigue.

The first act opens in the salon of a villa in the Pyrenees.

A Scotch doctor, who is also a medium, has been invited, and other friends have been offered the opportunity to assist at a table-rapping séance. Among these is the family doctor, who is a fanatical materialist. The conversation between the two doctors is made to afford the opportunity for a clever exposition of the rationality of a belief in Spiritualism. The Spiritualistic doctor quotes all the leading scientists who from adversaries have become friends, including Gully, Elliotson, Lodge, Challis, Morgan, Russel Wallace, Varley, Crookes, &c. The materialist affirms that Spiritualism is contrary to the laws of Nature. 'You know them all?' rejoins the Scotchman. 'Tell me how a spirit can take the man's personality with it at death,' asks the materialist. 'When you tell me how he enters this world with the heredity of his race,' replies the Scotchman. The materialist gets the worst of the argument, and beats a retreat, refusing the offered opportunity of investigation because 'he'd have to unlearn all he knows,' enabling the Scotch doctor to taunt

him that, like the theologians of Pisa, who refused to look through Galileo's telescope, he, too, is a theologian of science.

The preparations for the séance are interrupted by the leaving of the wife, who has secretly arranged with her lover to spend a day with him at his house, but tells her husband that she is going to Biarritz by the next train. The séance then proceeds, and the table raps out messages, telling the assistants after some time to look out of the window, when it is discovered that the train in which the wife is supposed to be, is burning.

The following act shows the wife in her lover's house next morning, in ignorance of the catastrophe that has occurred. A servant announces the burning of the train and the finding of the wife's jewel box, by the side of a carbonised body, supposed to be hers. The lover, finding that her supposed death entails the loss of her fortune, abandons her.

The last act shows the husband hiding his grief in solitude in Brittany, and there evoking the spirit of his wife, whose supposed body has been buried. She, repentant, has decided to appeal to his forgiveness, and hides herself in the house by the aid of a friend. The husband's hand has been impelled to

write automatically that she will come. When she appears, dressed in white, in his room at night, he thinks that she is a spirit, and when she confesses her sin, forgives her. D'Aubenas is here made to give expression to some fine sentiments (which meet with public applause) with regard to the superiority of the modern philosophical conception of forgiveness, as compared with the orthodox conception of Divine punishment. The wife gradually reveals to him that she is still alive, and the curtain falls on their reconciliation.

Sardou has floated his new piece on the crest of the wave of psychism. The journalistic critics are upset. They fain would make capital by attacking Spiritualism, but dare not assail the acknowledged repute of the 'master' Sardou. The characters are interpreted by Sarah Bernhardt and an able company. The scenic effects are beautifully mounted.

The salons of Paris will be pervaded this season by *dilettante*

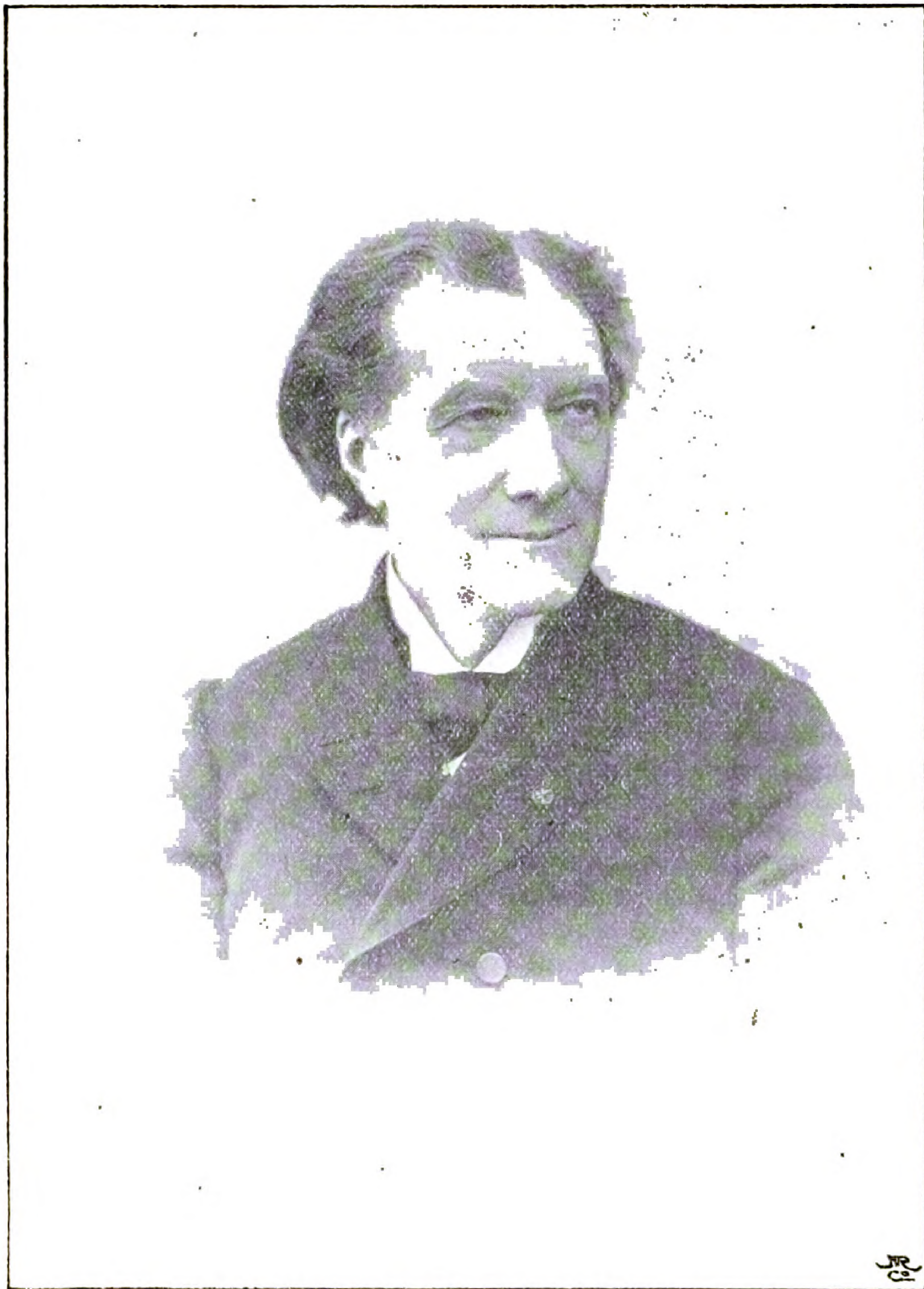
discussions on Sardou's 'Spiritisme,' on the De Rochas report of Eusapia's phenomena, on the collapse of bogus Satanism on the prophecies of Mlle. Couëdon, on the 'Tilly' apparitions of the Virgin which are attributed to the 'demon' by the Chanoine Brette and defended by M. Gaston Méry as being of the same order as others previously admitted by the Church as being veridical, and on the other manifestations which are springing up spontaneously in different parts of France. We shall, no doubt, soon see that the fashionable lectures at the Bodinière on the renaissance of the idealistic movement, will include a lecture on the renaissance of psychism.

We have no doubt that our correspondent's communication, as given above, will be read with interest, but we confess to a feeling of regret that Spiritualism should have been put on the stage at all. The subject is really a sacred one, and its phenomena should not be vulgarised by public imitations produced by artificial contrivances. Sardou's play, moreover,

represents the subject with disagreeable surroundings, and the genial scoffer will probably say that the lessons of the play are that if you are deeply interested in Spiritualism your wife will clope with someone less ethereal, and that, in the end, she will gammon you to take her back by first getting you to pardon her while she pretends to be the spirit of her supposed dead self. We rather wish that Sardou, the intense Spiritualist, had not turned over the subject to Sardou, the romantic playwright.

For the illustration given on this page we are indebted to the courtesy of the Editor of 'Borderland.'

'IL MONDO SECRETO.'—'The Secret World,' by Dott. Giuliano Kremmerz (Naples). This little pamphlet is the programme of a new publication, of which the first number will be published this month. It is to be an Anthology of the Occult Sciences, containing for the use of students in Italy—those who believe and those who deny—the best that has been printed, ancient and modern, on those subjects in France, Germany, England and America. This programme will be sent gratis to anyone on application to Signor Enrico Cas, Napoli (Naples).



From a photograph by

VICTORIEN SARDOU.

J. Boyer, Paris.



## EUSAPIA PALADINO.

## THE CHOISY-YVRAC EXPERIMENTS.

*(Continued from p. 76.)*

The fact that the astral hands materialised at these séances were neither Eusapia's hands nor those of 'John King,' but thought-duplicated, de-doubled hands, materialised in substantial vitality, when taken in conjunction with the exteriorisation of the human double mesmerically produced, and which may be projected to a distance into the astral plane, and even into the astral plane of other planets, shows that the materialised forms of spirits appearing at séances are *not* the original spirits themselves, but are de-doubled projections from them, clothed upon or materialised in human vitality. And this is why such forms display, as a rule, so little original intelligence, and are never able to give a rational description of their normal state of existence and surroundings. The original spirits to which the doubles pertain are then entranced, as is the human subject, and the double is in an abnormal dream state, and discredited off from its normal existence. Its experiences in that abnormal state constitute a secondary memory chain. Also will it be seen that these materialised doubles are not the operators, and have not projected and produced or materialised their own doubles. Their own spirits are entranced by and have been acted upon and are the subjects of invisible operators.

Some Occultists, indeed, claim that their 'masters' possess the power to effect this phenomenon of projecting and materialising their doubles. If that is so, then it simply goes to show that their masters are discarnate spirits, and that such vaunted occult phenomena are identical with mediumistic phenomena. But the above facts show that when such a double is projected and materialised it is done *for* the subject by an operator, and that the double is in an abnormal dream state. The statements made by such forms are unreliable, consequently, unless there is evidence that the original spirit represented by its double has passed through the second death. Otherwise the double may represent a spirit who is still asleep, undergoing reconstruction in the astral plane. The claim to represent a living embodied man may consequently pertain to a mere dream state and be devoid of actuality. The spirit being no longer in timed conditions may conceive its reminiscences of the past as pertaining to the present, and represent its past life as belonging to the present, and believe itself to be still living on the earth. (Spiritualists know that many spirits are not aware that they have died.) The teachings emanating from such beings represent the theories they held when on earth, and, consequently, which have not been verified by subsequent experience of inner states of being. There is considerable reason to believe that some of these apparitional doubles claiming to represent Eastern adepts really represent the sleeping spirits of ex-adepts, who are lying unconscious, (self-concentred; non-relating\* in the astral plane, and who are awakened into a state of dreaming through their doubles from time to time, by a temporary stimulus being switched through them by higher operators, entailing a vital de-doubling, or the projection of a vital representative apparition, from them. Not knowing in that secondary state that their real selves have passed through death, they then claim that their bodies are still living. The same law may apply with regard to astral, non-materialised apparitional doubles.

## DESCRIPTION OF THE FIFTH SEANCE AT CHOISY BY A CLAIRVOYANTE, GIVEN AS APPENDIX TO THE PRIVATE REPORT.

Madame Agullana, the clairvoyante, is the daughter of a miller in a small village in a wild district of the Landes. From her childhood she has had visions and levitations, which caused her to be regarded as a witch, and obliged her to leave her village and seek an occupation away from her home. She is now married, living in Bordeaux. She cures by magnetism any people who come to her, free of charge.

\* If relations constitute reality, as affirmed by metaphysicians, then these sleeping, non-relating selves are unreal, which is evidently absurd, as they evolve into self-conscious spirits again, with expanded relations. Relations, consequently, do not constitute reality.

The following account is given by the clairvoyante :—

'When the medium had been entranced, her spirit guide summoned me to approach and assist by my aura, but as I had been instructed by the gentlemen who had invited me to remain at the further end of the room, I did not obey the spirit. He shook me, however, till M. de Gramont told me to come forward and join in the chain.

'The curtain of the cabinet became transparent to me, and the walls also, and I saw the spirit, a man with a long beard, as if standing in space, manipulating the fluid to produce the phenomena, and which he announced to me before producing them, telling me to advise the experimenters.

'The spirit attracted the fluid which radiated from the medium's neck and stomach to himself. He agglomerated this fluid, not to materialise himself any further with, as I could see him as distinctly as the other people who were present, but to use to touch them with through the curtain. He appeared to me as dark yet transparent, and surrounded by a light grey fluid. The experimenters requested him to make some lights. He asked for the electrical machine, of which the medium then took the poles in her hands. When the machine was turning I saw the spirit rub the light grey fluid between his hands, when a light flashed forth about a foot above the medium's head.

'The medium being tired, I asked "John" whether he could not use the fluidic emanation with which I noticed all the assistants were saturated, and which was sparkling all over the room, without drawing on that of the medium. He nodded his head affirmatively, and ceased to draw from her.

'During that séance she remained a conscious and intensely interested observer of the phenomena, which she witnessed herself for the first time.

'I was requested to ask the spirit to produce more lights. He immediately caused one to appear over the medium's head and several smaller ones to run over the table and among our fingers. "John" appeared to be pleased with his work. He took a music box from off the stand behind the curtain, passed it over the medium's head on to the table, where he turned its handle and made it play. He then made it play while suspended in the air, and finally placed it on our hands.

'Someone having remarked that only the devil could perform such tricks, he made the sign of the Cross on my forehead and made me kiss his hand. Eusapia replied to this remark that there were no other devils than evil men.

'The spirit then lifted the stand from behind the curtain and passed it over the medium's head, the table, and Mr. Brincard, putting it down in the room.

'All this was done without using Eusapia's vital fluid, as had been done at the commencement. I asked him how it was that the medium was able to assist as a spectator like ourselves. Because all of you radiate an harmonised emanation, he replied. You give me much strength in looking at me, as your rays are good. If the Colonel had been quieter, I would have lifted him with his chair on to the table, and I would have tried to show myself to you all. When the fluidic radiation from the sitters is sympathetic, dampness of the atmosphere does not interfere, though thunder disturbs. (It was a very damp day.)

'"John" remained behind the Colonel during the greater part of the séance. He wears a long beard and a turban. Another spirit, with no beard, stood by the side of Mr. Maxwell.'

When the table was levitated, this clairvoyante stated that she saw a luminous ball projected under it by the spirit and pushing it up. When M. de Rochas magnetised the medium, she said that she saw luminous smoke and sparks issuing from the medium's body, and which apparently were forming into a man's head. But Eusapia refused to allow the magnetisation to continue, and then became entranced.

P. S.—In addition to the phenomena mentioned, finger-marks were impressed on a sheet of lamp-black covered paper, enclosed in a cigar box. Impressions of the fingers were made on a plate of soft clay. A flower was brought; also a key. Invisible hands applauded in the air. A tambourine was taken off its hook in the wall and tapped on the head of one of the experimenters, the medium's hands being held all the time. It was found that a photographic lamp, or lamp covered with



parchment, was preferable. The disturbing effect of light was shown by an accident. A ray of light from an opened door fell upon Eusapia while entranced and brought on a fit of hysterics. She stated that the gaze of the investigators also had a disturbing effect, which would, perhaps, explain why mediums ask people to sing, or for a musical box, so as to prevent mental concentration.

#### THE PARIS EXPERIMENTS.

The report of the séances held in Paris before Eusapia went to Bordeaux has now been published in the 'Annales des Sciences Psychiques.' The only phenomena presented requiring special mention, as being distinct from those presented at Bordeaux, were a series of female busts of natural size. M. Mangin says: 'They appeared to emanate from the medium, as dark shadows, yet did not resemble her. They glided over the table between us and leaning over without bending, melted away. Their rigidity gave them the appearance of dark shadows of busts which might have escaped from a sculptor's studio. I exclaimed: "They look like busts moulded in cardboard." Eusapia replied: "No; not in cardboard," but gave no other explanation. "To show you that they are not the medium's form a man with a beard will now be shown to you." The man's head, however, was not seen, but Dr. Dariex felt his face touched by a beard.'

These phenomena were evidently astral thought-forms, of the same order as the bellows above referred to and as the 'fluidic' hands. Some of the 'fluidic' hands were, however, further densified or materialised, thus illustrating the process by which materialisation is effected. Those phenomena confirm the conclusion above presented that they are constituted by thoughts, objectivised in the medium's vital emanation.

#### LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

#### The Case of Thomas Wild.

SIR,—The case of Mr. Thomas Wild, of Rochdale, seems bad enough, in all conscience, and I have not the slightest wish to minimise the sinister look of it; but it is continually necessary to remember that some very queer things are done by the people on the other side, and that a proved medium of any standing ought not to be condemned off-hand for seeming fraud. The occurrence of fraud or seeming fraud must necessarily cast discredit upon a medium, however good his standing; but it does not, *de facto*, wipe out his whole record. I hold that 'exposures,' following a good record, only demand closer investigation. I am even willing to take it for granted that, except in very exceptional circumstances, a medium is almost sure, some time or other, to be victimised.

It is one of the common-places of Spiritualism that a medium is a sensitive; but surely it follows that a sensitive is open to all sorts of influences, as every Spiritualist well knows. It is all very pretty and pleasant to sing our hymns about 'hand in hand with angels,' and there is a splendid truth in it, but something else is true. It might horrify some of us to know how near we sometimes are to being 'hand in hand with'—demons. What is the use of ignoring that, or huddling it out of sight, because it is disagreeable? We are not children who want only playthings and a pretty show: we are pilgrims, if we know our business—ay! voyagers on a quest more mysterious and more beset with dangers than Nansen ever knew.

Our anchor is that One holds us fast who will never leave us; the only danger being that we may leave Him: and our compass is the assurance that good is ever stronger than evil, and that the truth lasts longer than all lies: so that we are never in any grave peril, so long as we hold fast by the Father and believe in the victory of all good. But this should never take from us the remembrance of the dangers of the path; should never put us off our guard, or make us impatient, or land us in sickly sentimentalism, or make us anything but good soldiers of The King.

Mr. Wild may be the thinnest fraud who ever traded upon the foolishness of grown-up babes: but, on the other hand, admitting all the facts as set forth by Mr. Long, what is to prevent a malignant or silly spirit doing all that Mr. Wild

seemed to do? We have known many cases of the kind, both in private life and in relation to well-tested public mediums. The eminently satisfactory séance of one day may be followed by the most transparent and nonsensical fraud of the day following. Everyone who has had real experience knows that. It is annoying, it is disappointing, it is disgusting, it may even, to some, be incomprehensible, but it is true. But why should it be incomprehensible or even unexpected? If we open our doors to the public, someone is sure to come in with an eye to the silver inkstand; and if we open our spiritual doors, especially in public, we expose ourselves to some queer company.

I am perfectly aware that saying this lays us open to ridicule, or even to the charge of wishing to protect frauds. We cannot help it. If it is true that we send into the spirit-world fools, impostors or mischief-makers, it is true, and there is an end of it. And if it is true that a medium is a sensitive, all the rest follows. If we find that a particular sensitive is over-sensitive to evil he must be kept in, he must be treated as we treat a bronchial subject, and not be over-exposed to the north-east wind. But I am satisfied that frauds, as they are called, may be genuine cases of spirit-manifestation: and I do not say this as a Spiritualist. I should say it all the same if I were an opponent of Spiritualism. I should say: On your own showing, following out your own theory and admitting your own experiences, this is the kind of thing you must be prepared for.

It is the failure to recognise this that has led the Psychical Research Society into such wasteful ways, and made its roads so often end up a tree. It will not believe that the 'fraud' of Monday may be the veracity of Tuesday; and, until it masters that elementary fact, it will never cease to flounder in its multitudinous morasses. It tested Eusapia Paladino, for instance, and was on the very verge of a complete surrender, and then, under the stress of some doubts which were half provided, it cast her off for ever. I held at the time, and I hold still, that what happened called for renewed, more resolute, and more continuous experiments. And I say the same to-day, concerning Mr. Wild. J. PAGE HOPPS.

SIR,—I find that there is a disposition in some quarters to depreciate the value of the evidence adduced by Mr. Long against the genuineness of the so-called 'clairvoyance' in this case. May I mention that, on analysing the tabular statement prepared by Mr. Long, comparing the 'descriptions' given by Wild with the obituary notices with which they connect, I am struck by yet another singular circumstance? Not only are these notices all of recent date, covering only the period between December 14th last and January 30th, but several of them are published in a single issue of one of the three newspapers in which all appeared. Thus, the 'Standard' of December 19th contained two of these announcements, and that of December 31st no less than four! The 'Daily Telegraph' of December 14th published two, and that of January 14th three. Add this very remarkable circumstance to the results already recorded, and we have the following chain of evidence:—

1. The 'clairvoyant's' statements were devoid of any personal description, and the few additions he made to the facts in the obituary notices (as, for instance, the reference to the 'son' of a deceased person) were found on inquiry to be false.

2. The 'descriptions' were those of persons unknown to any member of the audience.

3. The defects and other peculiarities in the 'descriptions' were found to correspond with the tenor of the obituary notices.

4. The obituary notices (as shown by Mr. Long) are all contained in only thirteen issues of three of the principal London daily papers published between December 14th, 1896, and January 30th, 1897, *i.e.*, between a date at which Mr. Wild knew he was coming to London and the date of his arrival.

5. The 'medium' (through his agent) practically expressed indifference to conditions, but required an hour in seclusion before each meeting he attended.

It is somewhat absurd to decry such facts as being 'only circumstantial evidence,' as though it were expected that, at the very least, some witness should be produced to testify to having seen the 'clairvoyant' studying the obituary columns in question. Then it is objected that some of Mr. Wild's descriptions, in other parts of the country, were of a kind that could not be obtained from obituary notices in the newspapers, as though these were the *only* sources from which a bogus clairvoyant could obtain his facts. Apart from this, it is hardly necessary



to point out that you were not asked to adjudicate upon any but the cases submitted to your inspection by Mr. Long and his friends.

YOUR REPRESENTATIVE AT THE CAMBERWELL MEETINGS.

SIR,—I should like, with your permission, to say a few words on the case of Mr. Thomas Wild, in order to make the issue as clear as possible. I will leave out of account the references to Mr. Long's deceased son, as Mr. Long says that Mr. Wild had been able to gather all the facts about *him* while staying in Mr. Long's house. As to other facts, I think the following should be noted.

When clairvoyants give delineations from the public platform it is usually found that, for the most part, the spirits said to be present are relatives, friends, or acquaintances of persons in the audience. In the case of Mr. Wild at Camberwell *not one* of them was even professed to be in any way known to a single person present. *This is very strange, to say the least of it.*

Mr. Long said that Mr. Wild knew of his engagement for Camberwell on December 14th. Mr. Wild gave the names of persons whose obituary notices appeared in some of the London daily papers *on that very day*, and he did not give the name of one single person whose obituary notice had appeared previous to that date.

Mr. Wild did not give, *in any one instance*, the name of a person whose obituary notice had not already appeared, although the persons who die, of whom *no obituary notice* appears in the London daily papers, constitute, it cannot be doubted, the vast majority.

Mr. Wild, in one case, gave a name *but not the age*. In the obituary notice the name was given, *but not the age*.

Mr. Wild, in one case, gave the name and age, *but not the address*. In the obituary notice the name and age were given, *but not the address*.

Mr. Wild in some instances gave *two* names. In these same instances *two* names appeared in the obituary notices, the deceased being described as the wife, or widow, or son, or daughter of So-and-So. In no case did Mr. Wild give *two* names where *two* names had not appeared in the obituary notice.

In *only one case* did Mr. Wild say a word beyond what had appeared in the obituary notice, and in that case Mr. Wild was wrong. He ventured the statement that the deceased expressed a wish that his son should carry on the business. It has been ascertained that *deceased did not leave a son*.

I might say more, but I think the above considerations are sufficient to justify Mr. Long and his friends in the belief that the so-called clairvoyance at Camberwell was a sham. Of course it will be urged in defence of Mr. Wild that he has *frequently given absolute proof* of the genuineness of his mediumship. But *that* is no reply; as well might one say, in the case of a man found uttering counterfeit coin, that the charge must necessarily be without foundation, because he had been known on previous occasions to tender genuine money. As I understand it, Mr. Long has not suggested that Mr. Wild has never given genuine clairvoyance. Of that he has probably no means of judging, and I am sure I have not. Mr. Wild *may be a good medium—very likely is*—for many who know him well say so. And in the Camberwell case it is not at all necessary to conclude that he cheated *consciously*. He may have been under the control of a mischievous spirit who enjoyed the attempt to take the Camberwell people in, even at the risk of letting his medium down, in the event of the cheat being discovered.

JUSTITIA.

'£100 for a Genuine Spirit Photograph.'

SIR,—Having carefully followed with considerable interest all the correspondence which has recently appeared in your paper *re* the '£100 for a genuine spirit photograph,' I cannot help expressing my satisfaction on reading in your last issue 'Truth-Seeker's' straightforward reply to Mr. J. H. Evans' letter of two weeks ago.

As a perfectly impartial critic, forming an opinion based entirely upon the facts set forth in the correspondence, it is somewhat difficult to see how Mr. J. H. Evans is justified in making such exceedingly invidious statements as he has done anent conditions laid down by 'Truth-Seeker' (and rigidly adhered to), which must appeal to all reasonable persons.

The sole value of such a production consists in how far it can be indisputably proved to be genuine; and unless the negative remains in view of some responsible person, from first

to last, however satisfied 'Truth-Seeker' or others may feel personally respecting the photographer's integrity, still such results must necessarily be open to suspicion, although of a negative character.

Anyone acquainted with even the rudiments of photography must readily admit that the production of a film or cloud resembling an undeveloped spirit form or even drapery is just one of those delightfully unrehearsed effects which so persistently harass and hamper the tyro's efforts. A slight defect on the plate before exposure, a little mismanagement afterwards causing fog, or even a *second exposure in the dark room*, will easily produce this result.

Therefore, how absolutely necessary it is that the whole process, even with an expert operator, should be carefully supervised and followed in detail to render preparation or trickery impossible.

It is simply preposterous that the £100 is to be demanded as the right of anyone sending to 'Truth-Seeker' what purports to be a spirit photograph; were this so I should seriously entertain the advisability of entering the ranks of competition myself, for the offer is extremely tempting!

The conditions set forth seem to me to be as necessary as they are fair, and I think all sincere Spiritualists undoubtedly owe 'Truth-Seeker' a hearty vote of thanks for devoting so much time and trouble in pursuing so conscientiously what appears to be a somewhat thankless task.

21, Warwick-road, W.

EFFIE BATHE.

So-called Exposures.

SIR,—May I ask you to publish the fact that a letter from M. S. Ayer, which appeared in the 'Banner of Light' of December 26th, completely disposes of the entirely erroneous ideas circulated by the general Press about the outrage at the First Spiritual Temple, Boston, leading to the supposition that there had been 'another exposure,' when in fact there has been nothing of the kind? On the other hand, the men who committed this outrage have been fined fifty dollars each!

BASSILLE.

Help for Investigators.

SIR,—It has long been a source of regret to me that a paper like 'LIGHT' should be of so little practical use to investigators, considering the able manner in which it is conducted and the fairness and liberality of spirit which you display. It is not difficult to find the reason for this lack of educational power, as it is apparent that your contributors prefer to use its pages for the discussion of the higher phases of the subject, instead of offering clear, simple and practical guidance to such as have lacked the same advantages as themselves. Even in my isolated life I have been constantly told by earnest searchers after the truth how impossible it is to get reliable, sympathetic and personal advice; and so, sir, I am about to make a small suggestion.

For the last six years I have patiently, prayerfully, and *painfully* studied the *modus operandi* of psychic phenomena. It is but little I profess to know thereof, but I do know a little; and I think, as I am a born teacher and a fairly logical reasoner (though only a woman), I might be useful in saving others from some of the pitfalls into which I myself have fallen. I therefore propose placing my small amount of knowledge at the service of any investigators who may desire reverentially to study the different aspects of Spiritualism, so far as I have obtained practical experience thereof. I am a strong automatic writer, I prophesy, and I heal; and I have received lessons concerning physical phenomena.

I, Mrs. Stamm, am willing to answer to the best of my ability any inquiries made of me *by letter only*, asking only for stamped and fully addressed envelope to be enclosed therewith. Trusting that my humble effort in the way of *doing* something may be the means of inciting some of our cleverer and abler adepts to do likewise.

'Messina,' Redhill.

NELLY STAMM.

Invitation to Investigators.

SIR,—Will you kindly let me ask through your columns if any of your readers will form a small circle of earnest investigators sitting once a week? One of some mediumistic power, and a gentleman preferred.—Address,

S., care of Mrs. Bell, 13, Maclise-road, West Kensington.



## Visits to London Mediums.

SIR,—Perhaps the following account of my experiences may be of interest to your readers :—

About twenty years ago I became acquainted with Spiritualism, but after pursuing it for some time dropped it, as I received no proof of the dead returning. Last year, however, I read Miss Marryat's two books, 'There is no Death' and the 'Spirit World,' and feeling that they bore the impress of truth I determined to put to the test an assurance she gives that if one were willing to give time and money to the pursuit of Spiritualism one would realise the certainty of spirit communication. I accordingly determined to go to London and interview some of the mediums she mentions.

My first visit was to Miss Pawley, a sweet-looking old lady, who is a writing medium. My father wrote to me through her, but I did not consider I had sufficient proof, though she described him accurately. A lady friend accompanied me to most of these interviews, and when she and I went to Mrs. Spring her brother, whom she had lost by an unusual accident, was described; also the manner of his death and the place it happened at, till I felt sure it was really he. I must mention that my friend was a thorough sceptic. I had a second interview with Mrs. Spring alone, when she described spirits whom I had known and gave messages to relations of theirs by name, mentioning relationships which in some cases I had forgotten. She described a Dissenting minister whom I am sure I had not thought of for many years, and who was only a casual acquaintance; he was a man of colour. Another was a clergyman, an M.A. of Cambridge, and master of a collegiate school, all of which particulars were stated. My own home here in Guernsey was clearly seen, as well as the inmates of the house.

I also visited Mr. Vango, first at a public séance and afterwards privately. His delineations equalled Mrs. Spring's. At the public séance my father was described—his profession, &c.; and at the private séance my father controlled Mr. Vango, and told me of many things which were only known to myself. A cousin of mine also controlled, and mentioned the particulars of her death, and also the fact that there was a post-mortem held on her body, all of which it was absolutely impossible the medium could have known. Mr. Vango's control, 'Sunflower,' also predicted the end of a lawsuit, which has since ended as she said it would.

Unfortunately I went to London last September, which was a very bad time, as many good mediums were out of town, but I succeeded in interviewing Mrs. Russell Davies. As her rule is only to receive one person at a time, my friend and I had separate interviews. I was very much pleased with mine; my father was described and gave me messages by name, also an uncle and the cousin I mentioned before. Through every medium they gave different proofs of their identity. My father appeared, according to Mrs. Russell Davies' description, in the dress of the Ancient Order of Druids, to which he had belonged, and which, at the time of the interview, I had totally forgotten. Mrs. Russell Davies gave the names of my mother's family, some of which I did not know myself until I returned home to inquire of my mother. 'Dew-drop' also predicted several things which have not as yet been fulfilled; but I could scarcely expect them to be fulfilled within a year. My friend was also successful in obtaining the names of relations who had passed on.

I also visited Mrs. Mason, and was much amused by 'Patrick,' her control. My uncle also controlled her, but names were not so successfully given, 'Patrick' giving as a reason that in life he did not know how to read and write, and that he could not read the names my spirit friends showed him.

We also sat for clairvoyance with Mr. Goddard, and he described many friends who had left this world, giving their names in several instances. He also described our voyage back to Guernsey (though he did not know where we came from), and told us of the rough crossing we should have—all of which was quite correct.

I was greatly pleased with my interviews, and only regret my time was too limited to attend a materialising séance. Should you think my account worth publishing I can only say that what I have written is the truth, and that I am now a firm believer in Spiritualism, and I think my friend is also convinced.

Greenwood, Rohais,  
Guernsey.

FANNY AMELIA JOULMIN,

## Spiritualism in Glasgow.

SIR,—Having been detained in Glasgow for some months, and being much in sympathy with the cause of Spiritualism in the metropolis of the North, through keeping in touch with several leaders of the movement for the past eight years, I think, perhaps, you would like to hear something of the subject so near to our hearts, from an outside point of view. Our dear friend and doughty henchman, Mr. James Robertson, appears to be more alive and active than ever in proclaiming the truth; but I candidly confess that it is a source of regret as well as hindrance to the advance of the cause that many of the well-to-do Spiritualists of Glasgow hold aloof from the meetings, and apparently do not assist publicly either with their patronage or their purses.

I think it is time that the Glasgow Spiritualists had a settled and suitable hall of their own! The recent visits of the gifted clairvoyant, Miss MacCreadie (so well known in London), seem to have given a fresh start to the movement here in Glasgow, and the meetings in the Blythwood Hall, engaged specially for the purpose, have been well attended, particularly the evening meetings. A great interest appears to have been awakened in the subject, which must not be allowed to cool down, and now the ball has been set rolling they must keep it going, for the harvest is ripe! Clairvoyance in a public hall is always attended with disadvantages, particularly when the place is used for other purposes, but Miss MacCreadie's controls were particularly successful, and it was also a great satisfaction to witness these assemblings of big-brained, hard-headed Glasgow citizens with their interested and earnest faces, listening patiently and attentively to the soul-stirring appeal for the propagation of the cause of freedom, humanity, and truth in Glasgow by Miss MacCreadie's guides. It was truly a magnificent address, and was well appreciated, and must bear good fruit in the near future. So Spiritualists keep your eye on Glasgow!

E. BARRINGTON NASH.

## Spiritualism—the Study of Spirit.

SIR,—The controversy between Mr. Crosland and Mr. Stevens as to my definition of Spiritualism is, in my view, not particularly illuminative. My contention was that the word, as a word, simply means the study of spirit. That is its philological meaning. Just as geology is the study of the earth's crust, or botany the study of the flora. Hence to be a Spiritualist one must believe in spirit, as without belief in the thing to be studied there can be no real study.

This study may result in the investigator's concluding (as I think wrongly) that spirit is as temporary as material manifestations. It may result in the inquirer concluding that death is merely a change of the mode of manifestation. It may result in a belief or disbelief in trance speaking, clairvoyance, spirit guidance, materialisations, direct writing, passage of matter through matter, &c. And in the domain of religion it may result in belief or disbelief in the 'Faith' Spiritualists' summerland; in eternal progress; in a so-called spiritual world; in Reincarnation; in belief and trust in Jesus Christ; in belief or disbelief in religion altogether. And yet the investigator, because he is a student of spirit, must be a Spiritualist, whichever of these disbeliefs or beliefs he may hold.

My contention also is that the organisations of Spiritualists (?), other than the London Spiritualist Alliance, are not, properly speaking, a part of Spiritualism at all, because these associations' main idea is not study of spirit but the producing of a new religion which is to take the place of the orthodox Christian religion.

Now, as has been over and over again pointed out in 'LIGHT,' there is no consensus of opinion in the next or succeeding states after death, and up to the present there has been no actual light shed on man's origin or destiny which has not been the result of study by men in the body. The truths that the 'Faith' Spiritualists attach most importance to are simply the speculations of philosophers borne to the minds of the trance speakers and writers by thought-transference from the minds of persons with whom they came into contact either in the audience or elsewhere. When we know that thought-transference is simply another name for spiritual speech (the manifestation called sound being purely material), this will not lead to any embarrassment. Indeed, thought-transference is one of the most valuable parts of the study of spirit, not a thing to take umbrage at. Even



when a trance speaker gives tests and proves that the intelligence speaking through him is really the person alleged, it is simply a case of thought-transference from that person, whether he is in or out of the body. Moreover, this person may be totally unaware of this transference of thought from himself to the medium. What is greatly to be desired amongst all true Spiritualists is a greater love of liberty. Unlike most of them, I have never been a Christian, orthodox or unorthodox, and do not feel called upon to use Spiritualism as a means of attack on one set of religious views in favour of another set. All such systems are productive of mental slavery and superstition. The last word simply means belief founded on authority, not on reason. The Christian founds on the authority of the Church, the Pope, the General Assembly, the Bible. And 'Faith' Spiritualists found on the statements of men in trances, &c. If I had to choose between the two I should prefer the former, even if it could be proved (which has never been done) that these trances are caused by spirit controls.

Indeed, spirit is *here* and in us; the spiritual world is *here* around us and in us. Here is Nature and here are we, all inspired *direct* by its Divine originator. Now and again some poet or thinker may put in simple language a paraphrase of the great lessons of Nature, and for this we may be thankful; but poet and thinker, and we who are neither, recognise that all the beliefs of man, all his knowledge, all his morals and ethics, all his religions are and have been the direct teaching of Nature, and have never had any supernatural origin, and never will have.

Christianity has bequeathed one thing to the 'Faith' Spiritualists, viz., belief in authority. He has believed in Christianity, the Creeds, &c., and having come to reject these, he thinks a new authority must take the place of the old. In time he will no doubt see that he must investigate the riddle of life for himself, and learn his duty here through experience, just as he will need to do in every other sphere of existence, in each and all of which Divine inspiration through Nature is his only guide, and reason the only interpreter. VIR.

### SOCIETY WORK.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave an address on 'The Spiritual States,' followed by interesting and successful psychometry. On Sunday next, Mr. and Mrs. Jackson, address and clairvoyance.—M. R., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey gave an interesting address to a good audience. Dr. Reynolds will lecture next Sunday. Mrs. Wallis, of Manchester, on Thursday, the 25th, and Sunday, the 28th inst., at our hall.—T. MCCALLUM, Hon. Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Dalley's guides gave an address on 'Phases of Spirit Communion,' after which a number of questions put by the audience were replied to. On Sunday next, Mr. and Mrs. Weedemeyer will speak and give clairvoyance.—E. S. WALKER., Cor. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday last 'Evangel' gave an inspirational address on 'Spiritualism Scientifically Investigated,' which was greatly appreciated. Questions were answered at the close. Wednesday, at 8 p.m., Mrs. Brenchley; Sunday, at 7 p.m., Mr. and Mrs. Brenchley, clairvoyance.—W. SMITH.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday last the subject, 'Is Life Worth Living?' was ably dealt with by many of the friends. The experiences of one who had passed through severe trials in this sphere and had graduated through higher spheres, enabled him to say that life was indeed a precious gift and truly worth living. Sunday evenings, at 7 p.m.; Tuesday evenings, at 8 p.m., for inquirers.—A.W.J.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. James Hollyhead gave a good address on 'Haunted Houses.' An experience meeting followed, which proved interesting and instructive. Week-night meetings of the above society will be held on Tuesdays and Fridays at 3 and 4, Westminster Chambers, Wharton-street, at 8 p.m. Speaker next Sunday, Mr. Holden.—G.S.

STRATFORD SOCIETY OF SPIRITUALISTS, FOREST GATE BRANCH.—On Sunday last, Mr. Veitch in the chair, Mr. Brenchley lectured on 'The Old and the New.' The address was instructive and offered a brief outline of the teachings of Spiritualism, and was much appreciated. Mrs. Brenchley followed with clairvoyant descriptions, most of which were recognised. Next Sunday, at 7 p.m., Mr. Ronald Brailey, trance medium.—J. HUMPHREY, Hon. Sec.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Thursday last

Mr. Peters gave clairvoyance. On Sunday morning last a Swedenborgian friend opened our discussion on 'Swedenborg and the Law of Correspondences.' The usual interesting debate followed. In the evening Mr. Wyndoe related some startling personal experiences, and contrasted them with Biblical miracles. Pertinent and interesting questions followed, and induced a materialistic friend to volunteer to open our discussion next Sunday morning based upon the evening's address. Next Sunday, at 11 a.m., Mr. Martin, 'Phenomenal Spiritualism.' At 7 p.m., usual workers and solos. Thursday, at 8 p.m., Mr. Peters, clairvoyance. No admittance after 8.30 p.m.—H.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last, Mr. W. E. Long dealt with 'Recent Events and their Lessons' in a practical manner. In the evening a large and sympathetic audience listened to an excellent address by the guides of Mr. Butcher. The guides of Mr. Long, in some practical remarks on Mr. T. Wild's recent visit, deprecated further action upon our part in that matter, believing we had done our duty to our cause and ourselves in exposing the methods adopted and letting them speak for themselves, pointing out that our work was the prevention of further wrong, and any further action would savour of punishment, and that prerogative was not man's. Next Sunday, at 11.15 a.m., Mr. W. E. Long; subject, 'Mediumship'—questions and discussion; at 3 p.m., Children's Lyceum; at 6.30 p.m., Mr. Peters, 'Psychometry.'—R. B.

GLASGOW.—Before returning to London, Miss MacCreadie very kindly held an extra meeting for the benefit of our association funds. The meeting was held in the hall, 4, Carlton-place, on the night of the 11th, Mr. Sharpe, vice-president, presiding. There was a very good attendance, mostly strangers, amongst whom was a contingent all the way from Greenock. The occasion proved a great success, and Miss MacCreadie's visit has brought conviction and a spirit of inquiry to many. On Sunday last Mr. Sharpe discoursed on a series of workable ideals in a paper entitled 'True Aims in Life,' and in the evening Mr. Robertson, in 'Looking Backward,' drew strong arguments from history and his own personal experiences in support of free thought, and the advantage to be derived from following one's reason in opposition to traditional authority. Several new members were enrolled at the close of the meeting. Willing workers and receivers of work for the Scottish Bazaar are required all over Scotland.—J. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie, who had just returned from her visit to Glasgow, received a sincere welcome from her numerous friends. After a solo, 'The Last Milestone,' sung with rare sweetness and musical expression by Miss Morris, the Indian spirit-friend of Miss MacCreadie, 'Sunshine,' controlled her medium, and in her own vivacious and interesting manner gave twenty-nine clairvoyant descriptions. At first it seemed that the crowded meeting did not afford suitable conditions for a successful evening, but as 'Sunshine' proceeded she cleverly managed to overcome the prevailing difficulties, and great success attended the later descriptions. Sixteen spirit people were fully recognised at the time they were described; messages and names being given in several instances, in two cases the full Christian and surnames being obtained. The vast majority of the audience were composed of entire strangers to the subject of Spiritualism, and it was not surprising to find that a few people were inclined, at first, to treat the whole matter as a kind of joke. These persons, however, were silenced by 'Sunshine's' earnestness, and the evident sincerity which prevailed, even the spirit people who were not recognised being clearly very real to 'Sunshine,' who said they were more real to her than were the people in the flesh. Next Sunday, at 7 p.m., Mrs. Green, of Manchester, trance address and clairvoyance.—L H.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

### TO CORRESPONDENTS.

WE must ask the kind indulgence of friends who have sent us communications of which they have as yet seen no notice. We are overwhelmed with 'copy,' but hope that all of it will have attention in due time.

WILL 'T. S.' and 'Anti-Persecutionist' please send their addresses?

A. H. G.—Wait and see if anything comes of your 'vision' which may help you to interpret it. As matters stand no good end would be served by its publication.

F M. B.—We are not sure, but we do not think that any licence would be required if the work were carried on at home only; but if your friend goes from place to place we suspect that a hawker's licence would be required. She must, of course, make no false pretences.